

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 20, Vol. XLIII.

Monday, May 16, 1881.

Price One Penny.

FIFTY-FIRST ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 295.]

President John Taylor: In reading over these statements, there are some things it may be necessary to mention. It would take too much time to give before this conference a detailed account of all the receipts and disbursements of the Trustee-in-Trust. We have, however, an Auditing Committee, which was duly appointed by the conference for the purpose of examining all the income and expenditure, and comparing and investigating all these matters. We have to look to them for their action in regard to these details, and a vote has already been taken on the subject. However, it is proper you should know these things. And I would state that although I act as Trustee-in-Trust, still the Auditing Committee, I presume, know more of the details of these things than I do, because they come more especially under their supervision.

In regard to the operations of the Perpetual Emigration Fund Company, we remitted, as you know, at the jubilee, quite a large amount, leaving a debt, also, of a very large

amount. I find the statement is not here. However, I suppose it amounts, in general terms, to some \$700,000 or \$800,000 yet due to that fund, and having remitted a like amount, we do expect the brethren who are owing this fund will try now to meet their obligations in order that we may have a better showing than we have to-day. We certainly ought to be ashamed, as a people, of our negligence in regard to this thing. Out of this \$800,000, we have only received about \$8,000 within the last six months—that is, about the one-hundredth part. It is rather a poor showing for Latter-day Saints who profess to be honest, and I think we ought to attend to these matters. This money has been laid out to assist people in coming to this land, and their promises to pay have been received. We have authorized the Bishops and Presidents of the several Stakes to remit a certain amount of this indebtedness, and we do expect that those who are owing a balance will be honorable enough to attend to it, otherwise it places it out of our power, without calling

upon those who have hitherto subscribed, to help us to meet obligations, and that would hardly be an act of justice. We therefore call upon those brethren who are owing the Emigration Fund to attend to it, in order that the funds of the company may be relieved, and that we may be able to give assistance to those who desire to emigrate to this country, for there are others, besides you, who ought to receive the benefit of this fund, and those who do not pay their indebtedness are depriving them of this privilege. Excuse me if I talk plainly upon this subject. It is a subject of importance, and men ought to meet their indebtedness; but when men do not attempt to meet obligations that are due to the poor, they become delinquent before their brethren and before their God. We do not have jubilees, you know, every year, they only come once in fifty years, therefore these things ought to be attended to. I speak thus in behalf of the poor in Europe. Their cries come to me from time to time, and to the Perpetual Emigration Fund Company, saying, "Cannot you assist us?" Why yes, we could help you bountifully if your brethren who have received assistance would only be honest and meet their obligations, and we would do it very gladly, with a willing heart, and with good feelings. In regard to the labors of the Relief Society, they are certainly very creditable and very praiseworthy, and I felt unwilling that these sisters should not be made mention of, for they are doing a very creditable labor in Israel. It seems to be the peculiar province of the sisters to act in this capacity, and I do not know but they put to blush a little even some of us brethren. We act, it is true, pretty liberally in many instances, and in some not very; but the sisters have been very liberal and generous, and have accomplished the object they have had in view, which has been to look after the poor, the needy, the destitute, the sick and the afflicted, and to administer to their wants. And I suppose they are about the best kind of teachers that our bishops have to assist them in their several wards. I think the bishops would

give that testimony. They are very efficient in assisting them in their various wards, and they make splendid teachers in going round and looking after the welfare especially of their sisters, for they can sympathize and know their requirements better than men do sometimes. And, then, these sisters are producing a very good moral influence in their teachings. We have many pure, high minded ladies who go forth among the people, and travel from place to place as missionaries, teaching, instructing, guiding, blessing and benefiting the people; and I say, God bless the sisters for their labors, and I say to them, continue in your good work, and God will continue to bless you and your children after you, and many thousands will yet rise and call you blessed. Seek to instill into your daughters, as you are doing, and into your sons, the principles of chastity and virtue and honor, that while men without principle and without honor, and contrary to truth are maligning you, you may stand forth, and your children with you, as the protectors and maintainers of virtue, and keep your daughters from the contaminating influence of those abominable wretches, characters who are seeking to introduce iniquity in our midst, and to destroy your virtues. There are numbers of these men, and they publish unblushingly in their papers that they would rather your sons and your daughters were drunkards and prostitutes and debauchees, than be subject to the "tyranny" we exercise over you. Do you want their tender mercies? Do you want to wallow in their corruption? Do you want to be besmeared with their infamy? God forbid! [Amen by the congregation.] God forbid! I say "my soul enter not thou into their secret, and with them mine honor be not thou united." They are too low, too degraded for honorable men and women to have anything to do with, and I call upon the elders and upon the fathers of this people, and upon the sisters and mothers of this people, to protect their sons and daughters from those leathsome lepers that have come among you who profess to be the advocates of freedom, forthright, and

equal rights just as much as the devil is. The devil is a pretended advocate of freedom and of the rights of men, but we don't want to place ourselves under his tender mercies nor theirs.

I am pleased to listen to the statements that have been made in regard to our Sunday Schools, and I would say that there is not a more honorable employment in which our elders, our sisters and our brethren can be engaged than in training up our children in the ways of life, and I am happy to find that there are nearly 38,000 of our children that are under their influence, who are teaching them the Bible, the Book of Mormon, the Doctrine and Covenants, and the revelations of God; who are teaching them morality and purity and virtue, and training them up in the fear of God. Continue to do it, and you will have a generation that will rise up and bless you, and bless mankind in spite of themselves, and in spite of the corruption with which we are surrounded. God bless all men and all women who seek to promote good and pure, virtuous, holy and honorable principles, and the curse of God will rest upon those who take a contrary course. These things do not always appear at once, but these things will follow as sure as God reigns in the heavens. Then, in regard to the views, ideas and notions of those outside, many of whom are consistent and thoughtful, but a great many of whom are corrupt and led by improper and corrupt principles—in regard to their ideas, we ask very little odds of them. We will try to pursue the even tenor of our way; we will cleave to God, to truth, to righteousness; we will stand as saviors upon Mount Zion, and bless all who will receive the truth, will maintain the principles of liberty, equality and brotherhood among all peoples, and we will oppose fraud, and corruption and illiberality and degradation in every form, and bondage in every shape, and we will pray to the Almighty to help us carry out these principles, which are in the interests of humanity, so far as he gives us strength and power to do it. But to barter

away the principles that God has committed us—never, no never, no never! and let all the congregation say "Amen." [The vast assemblage responded as with one voice, "Amen." God bless you, and lead you in the paths of truth. Amen.]

Conference adjourned till Wednesday, at 10 a.m.

The choir and congregation sang, We thank thee, O God, for a Prophet.

Benediction by Apostle Erastus Snow.

A priesthood meeting was held in the Assembly Hall, at 7 p.m., at which the speakers were Presidents George Q. Cannon, Wilford Woodruff and John Taylor. Much excellent instruction was imparted, many financial transactions were explained, and the whole proceedings were eminently satisfactory to those who had the privilege of being present.

FOURTH DAY.

Wednesday, 10 a.m.

Conference called to order by President Geo. Q. Cannon.

The choir sang,

My God the spring of all my joys,
The life of my delight.

Prayer by Elder Wm. H. Preston.

The choir sang,

Come follow me, the Savior said,
Then let us in His footsteps tread.

Elder William Budge rejoiced very much in having the privilege of standing up before the present congregation to make a few remarks. He had been absent three years, which made the present opportunity more precious to him. He had been engaged with a large number of faithful elders in preaching the Gospel in the old country. His experience abroad had confirmed the truth and the power of the Gospel on his mind. A great change had taken place in the old world among the professing "Christians" since he was there before—there is less confidence among them in the churches to which they belong, and in each other—a trust or confidence is reposed in scarcely any kind of creed or society. They have systems of religion, but they are simply forms. He rejoiced therefore in

the Gospel of Jesus Christ, which brings solid comfort and joy to the believer, which is in striking contrast to the empty and powerless forms of the religions of the age. He spoke of the abject slavery and poverty among the masses of the people abroad, and the excessive wealth of the favored and aristocratic class. He then spoke of the labors of the elders who are now sent out to warn the nations and calling people to repentance. He felt truly thankful for the aid and counsel of the First Presidency which he received while abroad, and for the faithful elders they had sent out to assist him in the preaching of the Gospel. He bore testimony that this is the work of God. His kingdom is set up, his servants hold his priesthood, and no power on earth can stay its progress; it will increase in power and might as it has done, but more abundantly. He rejoiced in this work, which he knew to be divine, and prayed that God would continue to inspire all his servants to build up his kingdom on the earth.

President George Q. Cannon read a partial report of the Primary Associations of the Territory. The officers are: Louie Felt, President; M. M. Barratt and Clara M. Cannon, Counselors; Lelia F. Freeze, Secretary; Minnie Felt, Treasurer. The report was adopted by unanimous vote. Also a report of the appropriation that was voted for at our last Conference in aid of the poor.

President John Taylor said in listening to the report it would be seen the majority of the Stakes had fulfilled their obligations, but some had not done so, and all who were in favor of those delinquent Stakes filling their obligation were called upon to raise their right hands. (There was a unanimous vote.) It was also motioned and carried that the report so far as corrected be adopted.

President George Q. Cannon then read a report of the amount of back tithing, which the Church had agreed to remit, which was also adopted by unanimous vote.

A report of the Emigrating Fund Company was also read, together with the amount remitted.

President John Taylor made a few remarks on the subject of the amounts which had accumulated on the books as back or delinquent tithing, and which by vote of last Conference the Church had agreed to cancel a portion of, so that their tithing record could be clear and plain, and he hoped in the future, there would be no more delinquencies allowed to accumulate. He did not approve of promissory notes being given. Some people seemed to think when their notes were given, the debt was paid. He wished them to honor the law as given by the Lord, and live up to it. He also desired the Saints to pay every honest obligation they enter into, and thus secure a reputation for honor and integrity and uprightness of character. The report of the Emigration Fund Company was then adopted as read.

Apostle F. D. Richards arose to make some explanations of the report of the P. E. Fund. He spoke of the poverty-stricken circumstances of many of the poor in the old country, and also the indebtedness to the Fund of many of those who have been helped to this country, and these facts should stimulate those who are owing to make every effort to meet these obligations as early as possible, and should also act as an incentive to the Presidents of Stakes and Bishops to use their influence in having these debts gathered in. In cases where misfortune, sickness, or poverty prevented the Saints from paying their indebtedness to the Fund, the public stretches forth its hand to their relief that they may be free from the burthen that was hanging over them, but those who were able were expected to settle their obligations.

Apostle Erastus Snow thought a more thorough wakening up among the local Lesser Priesthood should be promoted and encouraged, in looking after, and giving personal attention to the collection of those debts, and not exclusively leaving them rest on shoulders of the P. E. Fund Committee. He also made some remarks on the subject of tithing, and the reports on the Bishops' schedule, by which appeared that many of the Saints pay no tithing at all, and others only a moiety of a tithe. Under

these circumstances what duties devolved upon the authorities of each Stake? He thought it was imperative on them to teach the people the law of the Lord, and the great blessings that will flow to them through their obedience and to instruct them in the spirit of meekness and forbearance, not by constraint, but labor to increase faith in their hearts, that when they obey the law they may do it understandingly and not in the fear of man. He then gave some excellent instruction to the various officers of the priesthood in the Stakes of Zion. Over 30 years have passed since he and Brother F. D. Richards and others had commenced to labor in establishing the P. E. Fund and bringing out the first companies under its auspices, and during that period not one individual had ever been oppressed in the collection of its dues. He begged, however, that there might be more vigilance used in the future towards the payment of P. E. Fund debts, that a better showing may be made by another Conference.

The choir sang the anthem,
Hearken unto me.

Conference adjourned until two o'clock p. m.

Benediction by Patriarch John Smith.

MISSIONARIES.

The following elders were called to go on missions and were sustained by the vote of the Conference.

Elders who have been called since last Conference, and are now in their fields of labor:

SOUTHERN STATES.

John W. Taylor, 14th Ward, city.
Charles John Brain, 20th Ward, city.
Willard Cushing Burton, 15th Ward, city.
Benjamin L. Bowen, Tooele.
Elam W. McBride, Grantsville.
Samuel Holbrook, Paradise.
Thomas W. Smith, Pahreah.

UNITED STATES.

Jefferson Wilcox, Millville.

NEW ZEALAND.

William M. Bremley, Springville.
Nicholas H. Goosbeck,

John Solomon Ferris, Maryvale.

SANDWICH ISLANDS.

Henry Alberto Woolley, 13th Ward, city.
Samuel Edwin Woolley, Grantsville.
James Hamilton Gardner, West Jordan.

ITALY.

Salvatore Carrao, 18th Ward.

Missionaries for April Conference 1881:

GREAT BRITAIN.

Abraham Halladay, Provo.
Wm. H. Apperley, Logan.
Rodney Hillam, 10th Ward, city.
Joseph Wadley, Pleasant Grove.
A. N. MacFarlane, 21st Ward, city.
Alfred Alder, Kayville.
William Butler, Marriotta.
Joseph Greaves, Logan.
Henry W. Brown, South Cottonwood.
Alexander Perry, Willard.
John Stoddard, Wellsville.
Wm. W. Hunter, American Fort.
David McKay, Huntsville.
Robert MacFarland, West Weber.
Jos. E. Tanner, Payson.
Franklin B. Woolley, St. George.
Charles Wilkinson, Leeds.
Charles H. Greenwell, West Weber.
David J. Evans, North Ogden.
David M. Evans, 7th Ward, City.

SCANDINAVIA.

Joseph R. Sinvall, Paris.
J. M. Christensen, Moroni.
Lars P. Christensen, Richfield.
Jens Peter Jensen, Hyrum.
John Johnson, Ovid.
Oluf C. Larsen, Ephraim.
Hans Jorgensen, Pleasant Grove.
James Jacobson, Fountain Green.
Rasmus Christofferson, Lynna.
James Jorgenson, Moroni.
Anders Larsen, Washington.
Peter Sundwall, Fairview.
Andrew Eliason, Logan.
Frederick Peterson, Grantsville.
Solomon Peterson, Santaquin.
Soren C. Petersen, Elsinore.
H. O. Magleby, Monroe.
Rasmus Olsen, Draper.
Niels Heilesen, Glenwood.
Tiller Israelson, Hyrum.

UNITED STATES.

Sylvester Bradford, Spanish Fork.
John N. Thueson, Monroe.
Joseph T. Duxford, "
James Mellor, Jr., Fayette.
Joseph E. Mullet, 19th Ward, City.
George W. Bradley, Moroni.

George O. Noble, South Bountiful.
 John B. Thatcher, Logan.
 D. M. Stevens, Ogden.
 James O. Stevens, " "
 James A. Jessen, Bear River City.
 Denmark Jensen, Honeyville.
 Jens Frandsen, Huntville.
 James Godfrey, South Cottonwood.
 Wm. Barker, Mound Fort.
 Thomas J. Steed, Farmington.
 John A. Wakeham, Riverdale.
 Eli A. Folland, 16th Ward.
 Christian Wallesine, Paris.

SOUTHERN STATES.

James T. Hammond, Logan.
 Adam Embrey, Midway.
 Alphonzo H. Snow, Brigham.
 Joshua Taylor, 18th Ward, Salt Lake City.
 William Asper, 19th " "
 Wm. D. Hendricks, Lewiston.
 Samuel Oldham, Paradise.
 John S. Carpenter, Glendale.
 John E. Carlisle, Logan.
 Thomas H. Merrill, Richmond.
 Jedediah Goff, West Jordan.
 Oscar M. Follmer, Providence.
 George C. Parkinson, Franklin.
 Joseph W. Thatcher, Jr., Logan.
 Richard A. Robinson, Paragonah.

GERMANY.

John Hasler, Mount Pleasant.
 James Beus, Hooper.

HOLLAND.

Ephraim T. Myers, Ogden.
Missionaries to Arizona.

FROM PROVO CITY.

Daniel Vincent, Jr., " "
 Thomas T. Holdaway, " "
 Joseph Almy Holdaway, " "
 George Billings, " "
 John P. Rochlesberger, " "
 Franklin Scott, " "
 William Stradding, " "
 Joel W. White, of Kington, " "
 Joel W. White, Jr., " "
 Jos. T. White, " "
 August Mineer, " "
 John H. Heep, " "
 Cyrus Earl, " "
 Andrew Mineer, " "
 David Thomas, " "
 John Springthorpe, " "
 Isaac Thomas, of Kanosh.

FROM SPRINGVILLE.

James Hall, " "
 George Maycock, " "
 Charles Bird, " "

FROM SPANISH FORK.

Erick Larsen, " "
 Robert Holmes, " "
 Joseph L. Haley, " "
 Andrew Jensen, " "

FROM SALEM.

John F. Shields, " "

FROM PAYSON.

Henry Butler, " "
 Jeremiah Bingham, Jr., " "

FROM SPRING LAKE.

D. C. Babbitt, " "

FROM GOSHEN.

George Williams, " "

FROM LEHL.

G. Sorensen, " "
 Otto Hudson, " "
 John B. Peterson, " "

FROM PLEASANT GROVE.

Neila C. H. Heiselt, " "
 Henson Heiselt, " "

FROM AMERICAN FORK.

Charles Green, " "
 Joseph Forbes, " "

FROM WASATCH STAKE.

Charles Love, Midway, " "
 Thomas Murdock, Heber City, " "
 C. Davis, Midway, " "
 C. Bergner, " "
 Orson Lance, " "

FROM WEBER STAKE.

Wm. Stimpson, Riverdale, " "
 Robert Baird, Lynne, " "
 James Baird, " "
 James W. Walker, Lynne, " "
 Thomas Allen, Ogden, " "
 Sanford Bingham, Jr., Ogden, " "
 W. B. Hutchins, Lynne, " "
 Thomas S. Browning, Ogden, " "
 Allen Henry, Ogden, " "
 Joseph Taylor, Harrisville, " "
 Moroni Taylor, " "
 James H. Taylor, " "
 W. H. Gagan, " "
 Heber Taylor, " "
 Robert Moffet, Eden, " "
 E. N. Freeman, Weber County, " "
 Willard Farr, " "
 S. H. Higginbotham, Ogden, " "
 F. D. Higginbotham, " "
 Wm. Moffett, " "
 Joseph A. Moffett, Eden, " "
 Lamoni Taylor, Harrisville, " "
 Frederick Proger, Eden, " "

FROM SANPETE STAKE.

J. A. Lambson, Ephraim, North Ward.
Henry Oriatt, " South "
Kudolfus N. Bennett, Mount Pleasant,
North Ward.

Thos. Coats, Mount Pleasant, South
Ward.

Jens Larsen, Manti, North Ward.

Peter R. Peterson, Manti, South Ward.

Henry Fowles, Fairview.

— Olsen, Moroni.

Andrew J. Aagreen, Fountain Green.

Hans Adolph Thompson, Spring City.

Simon Hansen, Mayfield.

Andrew Fjeldsted, Gunnison.

Miles P. Romney, St. George.

O. C. Ormsby was added to list of missionaries to Europe.

[TO BE CONTINUED.]

OUR SPIRITUAL SURROUNDINGS.

(From the Salt Lake Woman's Exponent.)

That we are more or less influenced by spiritual powers, either good or bad, scarcely any one will deny. That Satan and his host are seeking whom they may destroy we learn from the Bible. And this is done by them influencing persons to do wrong, hence it is by our own acts we are condemned. We read of Mary Magdalene being possessed of seven devils, and of evil spirits being cast out of many others. Then we each have our guardian angels to watch and protect us, and these, P. P. Pratt says, "are our kindred—our fathers who have died and risen again in former ages." Angels are sometimes resurrected beings—persons who once lived on this earth, but have passed to the higher spheres. Spirits are persons who have died and not yet been resurrected, or received their immortal bodies. History informs us that both have often returned to earth and made themselves known to many people. From the Bible we learn that angels appeared to Abraham, Lot, Hagar, Jacob, Balaam, Elijah, Joshua, Daniel and others, and many angel visits are recorded in the New Testament, to Zachariah, St. Peter, Joseph and Mary and St. John, and in the Book of Mormon we read of angels appearing to Alma, Amulek, Nephi and Lehi, and in this age messengers have appeared openly to Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris. These messengers had some important business to transact, or message to deliver. The

Book of Mormon says one of the gifts of God is "beholding of angels and ministering spirits." The Bible tells us one of the gifts is the discerning of spirits. From Wilford Woodruff, through the *Deseret News*, we learn that he has, in dreams that seemed almost real, seen and conversed with Joseph Smith many times since his death, and that last winter he "had many such interviews with President Young, Heber C. Kimball, George A. Smith, Jedediah M. Grant, and many others" who were dead. P. P. Pratt speaks in some of his writings of receiving a visit while in prison from his dead wife. How often do we feel at times an unseen assistance, some power enlightening our minds and making things clear to our understanding, and assisting us in something we are doing, when, should we try to accomplish the same object at another time, unaided, we would make a comparative failure. That such is rendered may be proved by the following: "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand, and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come," and it was certainly by no mortal power that the "wall [of Jericho] fell flat."

ANN FELLOWS.

A sweet temper is to the household what sunshine is to trees and flowers.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 16, 1881.

A FEW WORDS ON THE OTHER SIDE.

It is so rare that men are sufficiently upright and independent to speak the truth concerning the Latter-day Saints, and still more so for any paper to publish such statement, that we cannot refrain from mentioning the candid and unprejudiced report of Salt Lake City given by Mr. Timothy Coop, J.P., of Wigan, who returned home recently from an extensive tour in the interest of Christian schools. Mr. Coop is the head of a large establishment in Wigan, and employs a thousand work people, by whom he is much esteemed and respected. On his return from his trip, which included New York, Cincinnati, Salt Lake City, and San Francisco in the United States, the Sandwich Islands, Auckland New Zealand, Melbourne Australia, Adelaide, Ceylon and other points of interest, his employees met in the Public Hall, Wigan, and presented him with an illuminated address of welcome; and in his reply, which was a descriptive lecture on his travels, Mr. Coop made very favorable mention of our people as he found them in his journey across the continent. A brief synopsis of his remarks appears in the *Wigan Observer* of the 16th ult., from which we extract for the benefit of our readers the following on Salt Lake City:—

"From Cincinnati he went to St. Louis, and then to Salt Lake City, the Mormon city. A few years ago it was a barren tract of country, and now was one of the most beautiful cities in America. The streets were three times as wide as King-street, in Wigan, and the buildings were grand designs of architecture. The tabernacle was in the shape of an egg, everything internally was comfortable and substantial, and possessed of the best acoustic properties he ever knew. It would be at least twelve times as large as the hall in which they were then assembled, and would seat 12,000 people, and often 15,000 were accommodated. In cases of fires there were twenty doors for purposes of egress, so that the whole congregation could be cleared out in a minute and a half. The people of the city were building another cathedral in granite marble, and they had 500 stonemasons at work. It was surprising how a people like this had been able to raise such structures, but he found that it all depended on organization of a thorough character, and they were also very true to their principle of faith."

Mr. Coop's comments on the Saints were not confined to the above paragraph, but this synopsis gives an idea of the gentleman's favorable impressions

regarding the principal city reared by the Latter-day Saints in the mountains. Will our friends be as ready to believe the honest statement of a gentleman of means and influence in favor of the "Mormon" people,—one who has been among them, as they are to accept every floating rumor and wicked misrepresentation circulated by people without standing in any community, and who in many instances have never been fifty miles away from their own homes. Some of these people would have the world believe that the Saints are semi-savages, living in the rudest of huts, and suffering their children to grow up in squalor, ignorance and vice. But here is one of the intelligent people who, with eyes and a fair quantity of brains in their heads, go for the purpose of seeing the people in their mountain homes, return, and with pleasure describe the prosperity, thrift, industry, system and general progressive character of the Saints, the beauty of their city, the elegance of their buildings, and the peace and happiness which prevail in their midst; thus endorsing the statements of the elders who are continually laboring, without money and without price, to subvert prejudice and establish facts in the minds of the people in these lands, concerning the members of the Church of Christ, who are building up the Zion of God on the American continent. Why do people so daintily strain at the gnat of truth, and greedily swallow the camel of falsehood? In short, so much is anything favorable discredited, that it has become unpopular to speak the truth concerning the Saints, and newspaper correspondents, for their own personal safety, almost invariably mix large doses of rank abuse, stale innuendoes, sarcastic epithets and bombastic repudiation of "Mormon" doctrines, with any fair statement their conscience or reputation may require should be made concerning the "Mormons," lest their fairness or favorable inclinations should sour the public mind against them, and they be classed as "sympathizers," or friends of that much hated people. When, therefore, we see a man who has the courage to stand up boldly and tell the truth, and is not afraid of the consequences, he at once wins our respect and we honor him as a man of truth. Personally we are unacquainted with Mr. Coop, but respect him as an unprejudiced gentleman of veracity, and join in bidding him welcome to his home in Britain.

MISSIONARIES ARRIVED.—Twenty-nine missionaries from Utah, in charge of Elder John Stoddard, arrived on Friday evening last at 9 p.m., by S.S. *Wyoming*, of the Guion Line. Twelve of the number were for Scandinavia, two for Switzerland, and the remainder for Great Britain. There were also four ladies and one child, who accompanied the party. The voyage across the ocean was excellent, and the health of the company was good on their arrival in Liverpool.

APPOINTMENTS OF TRAVELING ELDERS.—William Butler and Abraham Halladay, in the Birmingham Conference; Rodney Hillam, in the Leeds; Benjamin E. Rich, Manchester; Joseph Wadley and Alfred Alder, Bristol; John Stoddard, Robert McFarland, David McKay and Alexander Perry, Glasgow; David M. Evans, Liverpool; Charles H. Greenwell and Franklin R. Woolley, Nottingham; Joseph Greaves, Sheffield; David J. Evans, Wales.

BIRMINGHAM CONFERENCE.—A conference will be held in Egyptian Hall, Snow Hill, Birmingham, on Sunday, May 29th. Meetings will convene at 10.30 a.m., and 2.30 and 6.30 p.m. President Carrington and others will be present. On Monday, May 30th, a Concert will be held in Hockley Chapel, Hunter's Vale, off Farm Street, commencing at 7.30 p.m.

CORRESPONDENCE.

THE COMPANY AT NEW YORK.

New York, April 26, 1881.

President A. Carrington.

Dear Brother, — After leaving Queenstown at 9 o'clock on Sunday morning, the 17th inst., we had very fine weather up till Wednesday afternoon, making good time with fair wind and smooth sea, the sun also being our welcome and pleasant companion. On Wednesday afternoon, however, head winds set in, and, as a consequence, we encountered heavy seas, the vessel rolling and pitching considerably. Of course this necessarily occasioned considerable seasickness on board, and most of the Saints confined themselves to their berths; but this did not last long. On Saturday morning the wind changed and the sea became more calm, and, as a result, the Saints appeared more frequently on deck, and with much more pleasant countenances.

Their general health has been and is good, but it is our sad duty to report one death—that of brother Wm. Bailey, from the Tupton Branch of the Sheffield Conference, who died of consumption, and was buried in the sea about 400 miles from New York, as we were not permitted to carry him to land. He was a young man about twenty-two years of age, and died in full faith of the Gospel.

We have held several interesting

meetings on board with the Saints, administering the Sacrament to the people, and imparting words of encouragement and consolation. We also had a very enjoyable time in a concert held two nights ago among our people, several of the officers of the ship, as well as some of the passengers, being present.

We landed here about five o'clock this afternoon, being met by Elder Wm. C. Staines. The voyage throughout has been generally very prosperous.

The brethren and Saints desire kind remembrances to yourself and all in the Mission, and our prayers ascend night and morning to the Lord God of Sabbath, that he will speedily open up the way whereby his faithful Saints may gather up to Zion, and rejoice more fully in the eternal truth of life and salvation.

Praying the revelations of God to continually guide you in all your labors, we remain,

Your brethren in the Gospel,

DAVID C. DUNBAR, President,

JAMES H. WALLIS, Clerk.

P.S.—6 p.m., April 27th. We are now safe on the cars, all ready for our journey overland. We expect to start in half an hour. All the company are well.

D. C. D.
J. H. W.

MISSIONARY INCIDENTS.

(From the Salt Lake "Juvenile Instructor.")

There are no people on the earth, that we are acquainted with, who exercise so much faith in God our heavenly Father as do the Latter-day

Saints. No other people seek for his protecting care as they do. Nor are there any people to whom his protection is oftener extended or made

manifest more visibly than unto this people.

Especially has this been the case with hundreds of our elders, when traveling and preaching the Gospel. A few of these instances of divine protection in my own experience I wish to relate.

While on my way to Nauvoo, Illinois, in the month of June, 1845, going down the Ohio River, the steamer I was aboard of ran aground on the "Flint Island Bar," just above Evansville, Indiana.

I remained on the boat for thirty-six hours; and the water in the river being very low, and getting lower every day, and seeing no prospect of our getting past this bar, I concluded to go ashore and work a few days, as I understood laborers were in demand in Evansville. The captain of the steamer aground, accordingly, refunded me a just proportion of the passage money I had paid him.

I procured work for one week, at the end of which time the river began to rise. Being very anxious to pursue my journey, I went aboard the first boat that landed at Evansville, which I learned was going as far up the Mississippi River as Galena. I made arrangements with the clerk for passage to Nauvoo, but did not pay him at the time, as he said the boat would not leave for two hours.

I was never more desirous to pursue my journey than I was on this occasion, yet soon after going aboard a feeling of aversion to going on that steamer took possession of me. Instead of a sensation of joy, an indefinable dread, or foreboding of coming evil was exercising an influence over me, that increased in its power every moment, until I could resist no longer, and, snatching up my trunk, I fled with it to shore, just as the deck hands stopped to haul in the gangway, and the boat moved off.

I put my trunk down on the bank of the river, and sat down on it, too weak to stand on my feet longer.

This was a new experience to me, then. What did it mean? One thing was certain, I felt as if I had just escaped from some great calamity to a place of safety.

Two days after this I took passage

on another steamer for St. Louis, where in due time I arrived in safety. As I walked ashore I met a newsboy crying his morning paper, and the items of news it contained, the most prominent of which was an account of the ill-fated steamer that I had made my escape from at Evansville on the Ohio River. I purchased the paper, and found that the boat had been snagged in the Mississippi River, below St. Louis, in the night, and sunk, with a loss of nearly all that were on board.

The mysterious feeling that impelled me to leave that boat was cleared up to my satisfaction. There remained not the shadow of a doubt that Providence had interposed between me and the great danger.

The thanks, gratitude and joy that filled my whole being on this occasion, I will not try to describe.

On another occasion, when on a mission in the State of California, in the year 1857, it became necessary for me to make a visit from the north end to the south end of the San Francisco Bay.

There were two ways open to me to make this trip. One was to take the steamer and go by water from Petaluma to San Jose, the place I wished to visit. The other was by land, on horseback, around the east side of the bay, by way of Vallejo and Benicia.

I had stayed over Monday night at the house of a Mr. H—, who was preparing to move south with his family, and who prevailed on me to accompany him around by land. He offered to feed both myself and horse as far south as I desired to go, thus relieving me of any expense.

Mr. H— had taken great pains to tell me of a Mr. O—, who was very favorably inclined to our people and doctrines. He thought that I ought, by all means, to visit him, and that I could do so on the coming Friday evening, and join him (Mr. H—) on Saturday morning at Vallejo, on the proposed trip.

This all appeared to me to be right enough, as Mr. O— lived nearly in a direct line from Petaluma (the place I would start from on Friday) and Vallejo.

Mr. O—— had often invited me to make him a visit, and I therefore promised Mr. H—— that I would accept of his kind offer, and meet him at Vallejo as proposed.

On the Friday following, I took dinner at A. J. Mayfield's, near Petaluma. Soon afterwards I caught and saddled my horse, when I began to feel opposed to going to Mr. O——'s.

I remarked to Mr. Mayfield that I was tempted to give up my visit, at which he and wife (who were both great friends of ours) began to insist that I must not fail to visit Mr. O—— and family, as they were very anxious for me to do so. His acquaintance and friendship, they said, would be a great advantage to me, as he was a man of wealth and great influence.

Having nothing to offer as an excuse for not going, I mounted my horse and rode away.

The distance was about four miles; and, as I proceeded, the same mysterious influence was brought to bear upon me that had saved my life on the other occasion just related.

This aversion grew and increased upon me until I came in sight of Mr. O——'s house, which was located in a beautiful vale, some half a mile away. From this point I could proceed no farther, or, to say the least, it seemed madness to do so.

So powerfully was I impressed that some impending evil awaited me if I went farther, that I turned my horse about and started back on a gallop, which I did not break until I arrived at Mr. Mayfield's again, feeling all the time as if I was fleeing from some great calamity.

The explanation I gave this family did not seem to satisfy them. I could see they thought me a little inclined to lunacy. However, next morning all was made plain enough.

Having given up my trip round the bay, I went, in company with Mr.

Mayfield, to Petaluma, to take steamer and make my trip by water.

We had been in town but a few minutes when we met with Mr. O—— who had come in to get out a warrant and an officer to arrest Mr. H——, whom I was to have met that same morning at Vallejo.

Mr. O—— had been robbed the night before of eight thousand dollars in gold, and he charged H—— with being the guilty party, which afterwards proved to be true.

If I had not been prevented by a kind Providence, I would doubtless have been arrested at Benicia with him, as his accomplice.

The reader can easily perceive the dilemma this would have placed me in. And no doubt this family would have done all in their power to fasten the guilt upon me, in order to save themselves.

As soon as Mr. Mayfield and I were alone, he exclaimed, "O, I know now why you could not visit Mr. O——'s last evening."

That family no longer regarded me as being superstitious.

As in the other case I considered this a wonderful escape from a terrible snare, and was full of gratitude, giving thanks to Almighty God for the same.

Since then I have given more heed to the still small voice of the Spirit, and, consequently, have escaped many snares and evils that I might otherwise have fallen into.

Many other incidents I might relate of a similar nature. And there are thousands of our people who could testify to a great many marvelous deliverances, many of them more wonderful than those I have given in this sketch. Therefore I advise the youth of Zion to seek always for the guidance of the Holy Spirit, and for our Heavenly Father's kind and protecting care to be extended over them.

H. G. B.

POVERTY AND ECONOMY AS APPLIED TO YOUNG MEN.

I am not at all sure that poverty is any great injury to a student, at least in these days, when the appliances of education are so cheap, and the road

to knowledge has been cleared of most of the tolls. In the first place, it is a great stimulus to labor; so great a stimulus that Pythagoras said:—

"Ability and necessity dwell near each other." Almost all our great thinkers and workers have been poor men—(I use the word "poor," of course, as an antithesis to "rich," and not in the sense of "indigent")—Locke and Newton, Milton and Shakespeare, Spencer and Wordsworth. Dr. Johnson owed much of his force and character to his poverty, which, indeed, in his case, approximated closely to want. He used to tell how Richard Savage and himself often walked the streets until four in the morning, conversing upon things human and divine, until they could endure the pangs of hunger no longer, and proceeded to breakfast on fourpence-halfpenny between them. Second, poverty aids the discipline of the heart. It teaches endurance and sympathy; we learn to feel for others through what we ourselves suffer. And third, it takes from us the means of yielding to the coarser temptations, and urges us to seek our pleasures in the study of Nature and the companionship of books. On the other hand, poverty has a hardening and narrowing effect upon certain characters, and exposes a man to much painful contumely, and many sharp rubs against the world's sharp angles. But it is only oppressive in its burden, only demoralizing in its influence, when it is the result of prolonged indebtedness, when it is the delirium of a fever of dissipation and extravagance. It is possible, I think, to make a distinction, and say that the honorable poverty in which one is nurtured, as Ferguson was, and Franklin, and George Stephenson, strengthens and inspires; but that the squalid poverty into which excess plunges a man, as it plunged Sheridan and Theodore Hook, weakens and degrades. But whether you enter upon your race, my friend, in the poor man's cloth of frieze or the rich man's cloth of gold, form at the outset a habit of economy, accustom yourself to the strict measure of thrift, and cry to the demon of debt—"Get thee behind me Satan!"

Four primary "causes" may be distinguished as issuing in this one fatal "effect" of debt—namely, dress, gambling, ostentation, expensive amusements. No man who has once resolutely seized upon the idea of self-

culture will allow himself to be beguiled into either of these snares.

Dress for example; a really small sum will enable you to maintain a becoming and respectable appearance, even though you should be unable to practice the wonderful asceticism of a Scotch student known to the present writer, whose bill for clothes did not exceed £5 per annum. Self-respect demands that we shall attire ourselves in garments which will not attract notice by their vulgarity or coarseness; but this is the sole consideration that need regulate our toilet. Leave the fops and fribbles of fashionable society to have a conceit about coats, a taste in trousers, a wit that discriminates in waistcoats; you and I, my friend, have deeper interests to study, higher objects to pursue. Simplicity, cleanliness, neatness, these are our canons of dress, and, adhere we to them ever so closely, they will not run us into debt. But what shall we say of gambling? On a large scale we may suppose it to be out of reach of the young student. Happily the doors are closed to him of those appropriately called "hells" where so many lives and fortunes have been hopelessly wrecked. But the gambling spirit, once aroused, finds means of indulgence almost everywhere, and it must be the student's task to repress its primary exhibition. Let him make a solemn resolution never to meddle with wagers or games of chance. Let him eschew the slightest connection with horse-racing, and steadfastly set his face against every variety of speculation. The curse of our age is the inordinate desire to grow rich rapidly, to make money without working honestly for it; but whether you dabble in the transactions of the Stock Exchange or invest in "bogus" companies, you are as surely sowing the wind to reap the whirlwind as if you staked your all on the chances of "rouge et noir." Morning and evening the gates of Mammon are thrown open to entice alike the unscrupulous and the unwary. In the mad race for wealth men throw aside their keen sense of honor and women their natural delicacy. Alas for the student if he too be seized with the prevailing fever! He may then say farewell to

all hope of self-culture, all thought of plain living and high thinking. "The excess," says an eloquent writer, "to which this master-passion is carried prevents our just and natural estimate of happiness. It cannot be otherwise when that which is but a means is elevated into the greatest of ends; when that which gives command over some physical comforts becomes the objects of intenser desire than all blessings intellectual and moral, and we live to get rich instead of getting rich that we may live. The mere lapse of years is not life; to eat and drink and sleep; to be exposed to darkness and to light; to pace round in the mill of habit and turn the wheel of wealth; to make reason our bookkeeper and turn thought into an implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence; the laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death which startles us with mystery, the hardship that forces us to struggle, the anxiety that ends in trust, are the true nourishment of our natural being. But these things, which penetrate to the very core and marrow of existence, the votaries of riches are apt to fly; they like not anything that touches the central and immortal consciousness; they hurry away from occasions of sympathy into the snug retreat of self-escape from life into the pretended cares for a livelihood; and die at length busy as ever in preparing the means of living." A third cause of debt I have stated to be ostentation; the silly ambition of appearing something that we really are not, of outshining our companions, of surpassing them in their lavishness, of going beyond them in their excesses. I have known the lives of not a few young men overclouded at the outset by their submission to this most frivolous, of temptations. They mixed perhaps in what is called good society;

their companions were better able than themselves to dress well and live expensively; but instead of manfully relying on their character and conduct to secure respect, they attempted to meet their "friends" on their own grounds, and to claim equality with them on the score that they spent as much as, or even more than they did—the strangest standard for a man's moral and intellectual measurement that ever was set up! Brown expects Jones and Thomson to admire him because he lives at a rate he cannot afford! But this ostentation is vulgar as well as dishonest. No true gentleman demands the suffrages of his fellows on false pretences; no true gentleman affects to be other than he really is. Society not unjustly ridicules the parvenu in every class; the man who hopes to make "a position" by putting forward external and adventitious circumstances as his "letters of recommendation." The satire of Thackeray is never more keen than when it is directed against such professions. Lastly, an indulgence in expensive amusements is a frequent cause of debt. But you will say that young men must have recreation. True; but the recreation that eventually dips them deep into mental anguish can never be worth the cost. Where there's a will there's a way, and a man may take his pleasures cheaply if he be a true disciple of thrift. A game at cricket is both cheaper and more wholesome than a game at billiards. An hour's stroll on Hampstead Heath or in Bushy Park is both cheaper and more wholesome than "an oyster-supper." I have often wished that some one with the requisite knowledge would compile a guide to the cheap amusements which are open to the people; it might be made, I think, both useful and interesting. A man's tastes, however, so far as they are honest and decent, must necessarily be consulted in the choice of recreation; and the simple duty of the moralist is to insist upon the advantage of economy, which, in Johnson's sonorous language, is the parent of integrity, of liberty, and of ease, and the beauteous sister of temperance, of cheerfulness and health.—*From Adams' Plain Living and High Thinking.*

WHO ARE CLEANSED BY THE BLOOD OF CHRIST?

BY ELDER JOHN COOPER.

The Latter-day Saints are sometimes accused by the so-called Christian world, of not believing in the atonement by the blood of Christ; and whilst the world so accuse them, we find, on investigation and comparison, that they are the only people who really and effectually believe in the redeeming efficacy of the blood of the Savior. In searching the Scriptures of divine truth, we find the Apostle John in his epistle, chap. i, verse 7, makes use of the following language: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." When we read this epistle, we find that John was addressing members of the Church who had obeyed the first principles of the Gospel, and over whom the apostle had the watch-care; and in teaching them their duties, told them that they, in connection with himself and all the rest of the Church, if they would walk in the light of truth, and according to the instructions contained in the Gospel, then the "blood of Christ would cleanse them from all sin."

Now this is exactly what the Latter-day Saints have taught to the world of mankind, are now teaching, and will continue to teach until the end, and in doing so demonstrate to the world that they are the only people, who believe and practice those principles which insure to all mankind that freedom from sin which was purchased by the blood of Jesus Christ. We understand that the mission of the Savior, according to the Scriptures, was in the first place to redeem the world from the original sin of our first parents. Corinthians iv, 21, 22, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." This is one of the great principles of the doctrines of Christ as taught by the Latter-day Saints, and they not only teach this, but all the other principles inculcated by

Him as necessary to believe and obey. Christ also laid the foundation by which we can obtain forgiveness of individual sins, through obedience to certain requirements. He taught faith in Himself as the Son of God, and as the Mediator with the Father, and in the Holy Ghost, the Comforter, also repentance of individual sins, with baptism by immersion in water for the remission of the same. According to John iii, 5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And also the gift of the Holy Ghost, by the laying on of the hands of the apostles and servants of God, is shown in the Acts viii, 13-17: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." After the people had obeyed these principles, and were taught to add to their faith, virtue, knowledge, temperance, brotherly kindness, charity, and to endure faithfully to the end of their lives, living by every precept of the Gospel, carrying out the same in their lives, and walking in the light of the Spirit of truth, then the blood of Christ "cleansed them from all sin."

Jesus said, "If ye love me ye will keep my commandments." In order to show that we believe in Christ, in his life, death and resurrection, we must keep his laws and commandments, practicing the same in our lives, showing by our works that we are not only "believers of the word, but doers of it too." If we carry out the principles of the Gospel in our lives, as laid down by the Savior and taught by his disciples, both in the ancient Church and at the present day, then we shall